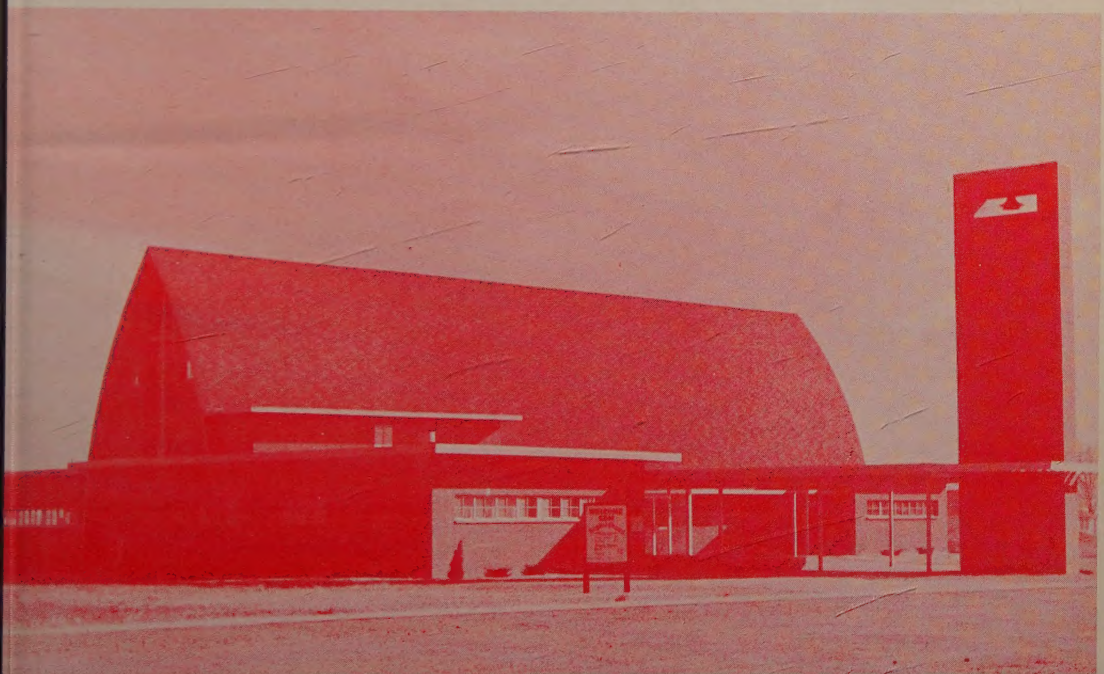


THE
EXPOSITOR
AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



BAPTIST CHURCH, GEM, KANSAS

REV. DWIGHT NEVILLE, PASTOR

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The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*JOY of LIFE, BEAUTY,
OUTSHINES MONEY

George Matthew Adams

IF MONEY should be the main purpose in life, just think of the loss should that money for some reason, be suddenly swept away as has happened so many times.

Knowledge, the joy of life, and integrity of character are the things that money can't buy and which remain to give substance to life.

Character and integrity are not bought in the market place. Often it is that fools come into the inheritance of money-- big money, sometimes, but they don't know what to do with it. So they throw it around, seek notoriety, and dissipate with it.

My father left me nothing in material wealth, but what he bequeathed to me of himself, I have invested in something that has given me more happiness and success than anything that money could.

He left to me an example that is imperishable. I take pride in it, and always shall. I want to die rich in kindness, love of my fellowman, and full of the beauty of earth. Who could happily wish for more?

--EXCHANGE

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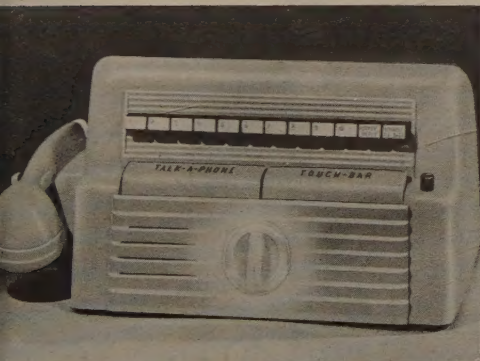
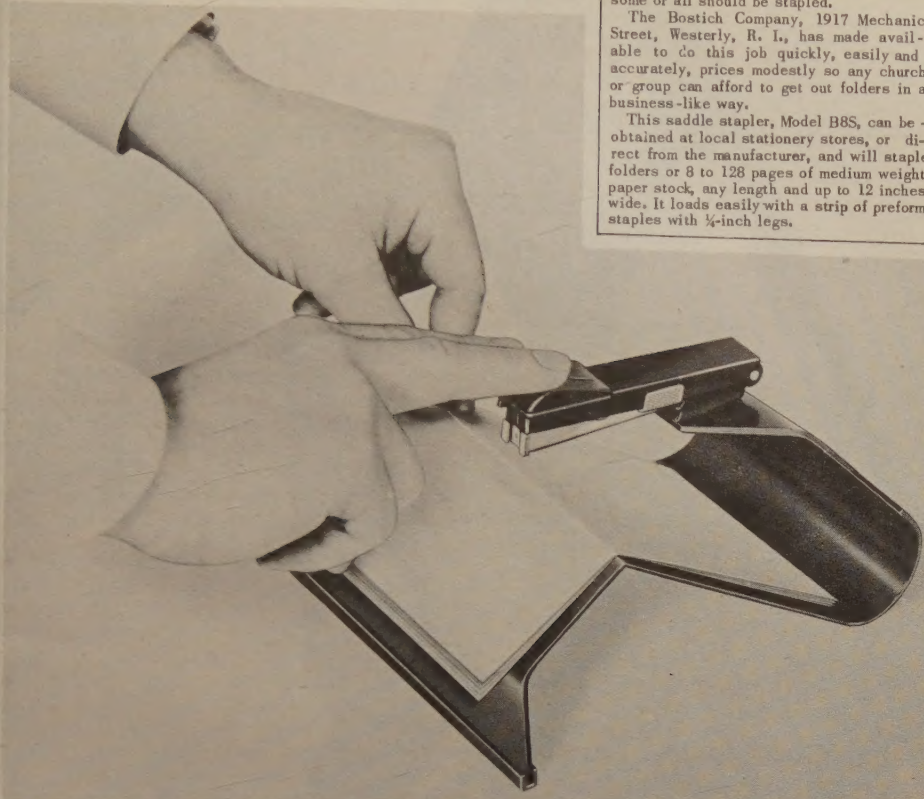
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OR STAPLING FOLDERS R SMALL BOOKLETS

Occasionally we may wish to make a booklet, a program, by-laws, minutes of a meeting for special parish projects, and some or all should be stapled.

The Bostich Company, 1917 Mechanic Street, Westerly, R. I., has made available to do this job quickly, easily and accurately, prices modestly so any church or group can afford to get out folders in a business-like way.

This saddle stapler, Model B8S, can be obtained at local stationery stores, or direct from the manufacturer, and will staple folders or 8 to 128 pages of medium weight paper stock, any length and up to 12 inches wide. It loads easily with a strip of preform-staples with $\frac{1}{4}$ -inch legs.



INTER-COMMUNICATION SYSTEM

The "Talk-a-Phone", providing a two-way conversation system between stations, without the use of controls at either station during conversation, was introduced by the Talk-a-Phone Company, Chicago.

"Utilizing the recently developed principle of Automation, the Talk-a-Phone system is operated automatically by your own voice, eliminating the need of either party manipulating any controls during conversations; available in 10-station capacity, 20-station; makes possible for either party in a two-way *private conversation to dispense with manual use of the conventional talk-listen control,*" according to the President of the company.

Expositor readers interested in "Talk-a-Phone" equipment should address inquiries to The Expositor, P.O.Box 81, East Aurora, New York, and will be forwarded to the company promptly.

THERMO-FAX COPYING MACHINE, MINNESOTA MINING CO.
(For Details For Office Use, Page 179)



REALISM

IN RELIGION

CLAUDE RICHMOND

HOW REAL are God, Christ, the Holy Spirit, to you? This week a member confessed he could not feel them as real personalities, he could not make peace with God. May it not be that much in religion seems dim, mysterious, unreal, because of a lack of positive emphasis in word and life by which it is presented, a lack of realism? Old pagan religions were realistic, even to the sort of dirt in modern fiction called realism. How can we get more realism in our presentation of Christianity?

NEGATIVELY, we may learn what Christian realism is NOT from Paul's letter to the Corinthians. It is not a scheme to rival parades under human leadership. There the young church was divided into groups claiming Paul, Cephas or Apollos as their head, and even setting Christ as a partisan on the same level. This seemed natural to converts just out of paganism which had many gods and religion meant many things. Christianity has but one—*ONE true God!* Christianity is but *ONE thing*—life, and that life is Christ in us. "For me to live is Christ," said Paul.

Some are even confused and think the major denominations are such schismatic divisions, of the one church, the body of Christ. But a body is not split because it has different members. Unity in Christ does not mean uniformity. The colonel who demanded the slides of all trombones in his regimental band be moved in unison was no more unrealistic, or ignorant, than those who say all should unite in one church, *theirs*, of course. It would hardly be realistic for one who thought the best position on a baseball team was short stop to form a team of nothing but short stops. The body of Christ has many members, but only one head, Christ, one life, Christ in us. Is our teaching of this realistic, in word, in life?

To be realistic, Jews demanded signs, Greeks sought wisdom. Jews had signs as realistic as child's building blocks. But when one is grown he ought not to need the blocks to spell truth. Greeks, including the Corinthians, loved to argue and discuss all sides of a question. But is it realistic to try to argue life into a dead body? Only as people dead in sin find forgiveness and receive the Holy Spirit can they have

eternal life, Christian life. One might talk, or teach, or argue morality and good behavior into a person, but not life.

Paul, who had been a Pharisee of the Pharisees, was not anti-Semitic in thus criticizing the Jews. He, too, had demanded signs. He thought he had the sign that Jesus was a false Messiah when he was crucified as a criminal. But after Jesus met him on the Damascus road, a few days in darkness, a few years in desert communion with God showed him the true meaning of those signs. And he could put "In This Sign Conquer" on the cross for a living Christ had conquered him. What more realistic sign is there than Paul himself?

POSITIVELY, the writer of the letter to the Hebrews shows the real, and realistic, purpose of Jewish institutions, to be signs, acted parables, by which they should have recognized the Messiah. Especially the priesthood was a picture of the true High Priest who has entered into the sanctuary where his intercession for us is his continued ministry through the centuries, "The true tabernacle set up not by men but by the Lord," We have forgiveness, peace, life itself, only through *that* ministry.

Christianity does not consist of rites, programs, organizations, nor even of doctrines, however true. Belief in salvation by faith, or the sovereignty of God are worth fighting for, dying for, and living for. But Christianity is a life! A life we find in the kingdom. And when we are in the kingdom, these are the things added. Have we made this realistic, plain, in our teaching?

To have realism in our religion is to have Christ. "For me to live IS Christ," and that is the **REALEST** of all realisms. It may be seen in a garden where One lies on his face in agony to cry "Not my will be done." It may be seen starkly in a cross outlined against a sky lurid with lightning in noontime dark. It is in the open and empty tomb, or the disciples standing gazing into heaven as the resurrection body of their Master was taken from them that they might have God in the Spirit.

Realism is seen in twice-born men like Paul, and in all the true servants of Christ today. For we, too, are priests. It is our responsibility to represent Christ realistically, to be ambassa-

Major--Chaplain, Veteran's Home, California

dors reconciling the world to God. We can do this only when God is in Christ's church--you and I--reconciling the world to himself. Is this realism, recognized by us so we can show Him to the world?

Most of us, fortunately, are not too sure of ourselves. Like the disciples in the upper room asking, "Lord, is it I?" when told one would betray Christ, we know we might be capable of just that. Like Paul, "The evil I would not, that I do." But God puts his treasure in earthen vessels so the glory may be his. The world

knows we are weak. But when it sees what God can do with such as we, working on stubborn materials with such weak tools, it must glorify God, and God's work must be seen realistically.

We must have realism in knowing ourselves rather than trying to deceive ourselves. We must have realism in knowing God, Christ, the Holy Spirit personally, not just knowing about the one God. We must have realism in denying ourselves, taking our crosses and following Christ. And we must have realism in showing all to the world.

WE NEED FAITH IN A LIFE AFTER DEATH

C. IRVING BENSON

It is incredible that God is like a child blowing bubbles who dipped the pipe of His power in the suds of matter and blew the character of Jesus that it might entertain Him with its iridescence, then burst and be gone.

I have an interesting letter from a reader who asks me to follow my article on the Day of Judgment with one Immortality.

"How much easier it would be for all of us if we could feel quite convinced about the hereafter. Literal interpretation of Our Lord's teaching about the life of the WORLD TO COME is incredible, but reject it and the alternative is more incredible, still.

"Will we really meet once more those whom we loved and honored on earth? Do you really believe you will meet in recognisable form, say your grandparents and those whom you loved dearly when you were a small boy?"

I have no elaborate argument for the survival of life beyond death. My belief in immortality is altogether one with my belief in God. It is the same faith--a belief in the reasonableness of the universe.

What is the alternative? One day this planet will burn out and hang like a cold cinder in space.

If there is no survival then there will be nothing conserved for all the toil and tears, the struggles and sacrifices of the human race through millions of years.

Peter said of Jesus: "It was not possible for death to hold Him." If death could effectively hold such a life of beauty and power, there is no hope for any of us.

This is not a world in which goodness and mercy and justice can ever be finally defeated. It was impossible that Christ could be extinguished by a traitor disciple, by hate-blinded bigots and a cowardly governor.

Peter believed in what Stevenson called "ultimate decency of things."

I was startled to hear a man say when I was a child: "They talk about Heaven but no one has ever come back to tell us what is on the other side." But that statement ignores the evidence.

One morning a garden grave in old Jerusalem was empty and a woman who came to finish the embalming of the body of Jesus of Nazareth who had been cruelly done to death by His enemies--crucified on the hill yonder--found Him alive and talking to her. And through that day those who came to pay tribute to a dead friend found the living Christ.

He had conquered death--He has come to tell them death is not the end of life. And He greeted them in the way He had always done. "A hail!"

As Jesus met those two women on the East morning, so He was meeting His friends again through the weeks that followed.

In varying ways He met them, present with them in the Upper Room, joining them as they walked and talked one with another, meeting them as they went about their daily work.

"He hath brought life and immortality to light," shouts St. Paul.

Heaven will be no dim world of unsubstantial ghosts, but kindly and homely where we shall find our own and resume our old affection with a warmer and deeper intimacy. We shall be ourselves and we shall be able to recognize and communicate with others.

Personality is unchanged by death. We shall look back from the "other side" and recognize ourselves as I recognise myself in boyhood. We shall be changed and be clothed with spiritual bodies suitable to life and contact on the spiritual plane, but we shall not be changed

Melbourne Herald, Melbourne, Australia

different personalities. You will be you. I will be I. As Tennyson said of his friend, Arthur Hallam:

Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.

George Macdonald told of an old woman who alluded to the question, "Do you think we shall know each other in heaven?" by asking another question, "Do you think we shall be bigger folks than we have been on earth?"

Heaven will be no shadowy existence of invisible, disembodied spirits. We shall know and be known.

CHRISTIANITY IS AFFIRMATION

EDWARD WALLACE GRAHAM

AN ENGLISH preacher some time ago wrote, "Our Lord very rarely said, 'You must do this' or 'You ought to do that.'" He spoke as the scientist speaks, who says, "If you do this, that will follow." Not, it must be and it *shall be so, but* simply it *so!*"

This statement sparks our Christian thinking into flame. It steadies our whole approach and our presentation of the Gospel of Christ. Jesus teaches for the most part by affirmation and not by command. It is as though he said, "These are the Spiritual Acts of life. Do with them as you will, but be prepared to take the responsibility for the results."

The Beatitudes are among such statements of Jesus. He is not commanding here, nor arguing, but stating some of the most sublime spiritual laws. They are exclamatory congratulations offered to those who have experienced the blessed results of spiritual obedience. Such is our reading of Matt. 5:1-12. Taking one of them at random, he says, "Happy are they whose hearts are pure; they have a clear sense and experience of God." We have here not artificial rewards, but the thrilling prospect, the sure outcome of Christian living.

Organized Religion often misses this spiritual spontaneity. Whether it is Paganism with its witch doctor or medicine man, or evangelical Christianity with its passion-

pe May Court House, New Jersey

ate invitation and often doctrinal demand, or the authoritarian Church with its insistence on obedience, there is the emphasis on the command and the commandment in Religion. There is a not too happy willingness to present the Truth and *let the bearer do as he will*. Such a procedure is not good for Organization and not good for Authority. Such a procedure is good for spiritual freedom and growth. So it comes about that the mandatory note becomes an integral part of Organized Religion..

This mandatory note finds practical expression in the Rules and Laws and Disciplines of the Church, which the member is expected to obey and to which the member gives obedience in his endeavor to be a good Churchman and a good Christian. But it is this mandatory pressure against which many revolt. It may be the man outside the Church, explaining why he is outside, or it may be the member of the Church chafing under some rules or requirements, but it is the man who is not willing to be told what he *must* do and what he *must not* do. In all good conscience he wants to think his own thoughts, exercise his own faith, live his own life for God. If he is sincerely seeking a satisfying experience he feels that it should be happy and spontaneous. On the other hand he may become impatient and resent the whole thing, and, however mistakenly, may think that he wants nothing to do with *Religion*. As a matter of fact, *Religion* in its true sense, an awareness of and an experience in God, is just what he needs.

This is just what Jesus offers to me—an experience of God through Him, which is personal and first hand, which is Abundant Life, indeed. He says, "These are the spiritual facts about life; here are God's Purposes, God's Provisions for you, here are the Eternal possibilities of faith in me; the freedom and the responsibility are now yours." This is the New Testament! This is the Gospel! This is Good News! God did not design a Universe which would catch evil men, but a Universe which would secure the highest well being of men. His Purpose is positive, born of love which is both creative and redemptive. When men eagerly respond to God's love-born Purpose they realize for themselves Life Eternal. When they refuse and deny and defy that Purpose they miss Life! Here is tragedy. tragedy which is man chosen and not God intended!

Now let us read the New Testament. From the interview between Jesus and Nicodemus comes the matchless passage, John 3:16-17, in which the very fact of the love of God is the reason for that other tremendous fact, Life Everlasting for men. "Whosoever be-

lieveth in Him" is the condition. Again, is the John 8:12 passage, stating the Divine Fact and the consequent human fact, dependent on the condition, "He that followeth me." The Gospels are full of these assertions of the Divine authority and the human freedom. In the First Epistle of John, 1:9, is this glorious statement of fact and promise, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness IF WE CONFESS OUR SINS." The same truth is found in another great passage, where the living Christ stands at the door, Revelation 3:20. Here is the unfailing Presence and the sure Promise, "If any man hear my voice, and open the door."

Jesus did not say we *MUST* do anything. Christianity does not confront humanity with religious demands. Wise is the Church when she says to men, in the spirit of real Christian adventure, and as our Lord said to the inquiring Andrew and another disciple on a memorable occasion, "Come and see." One

of Dr. Halford E. Luccock's unforgettable stories is about a summer vacationist in Vermont, who watched a neighboring farmer, day after day, drilling a well through that stubborn rock. Day after day the drill was maintained in patient and ceaseless pounding, with no apparent results. One day this now very curious vacationist said to the farmer, "What makes you think that you will find water if you drill long enough?" To this the farmer replied, with an air of finality "Because that is the kind of world we live in!"

Jesus said, "I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Whenever the Church is challenged by such a question as, "How do you know that this is so?" she may well reply, "Because that is the kind of universe we live in."

DROPPED STITCHES.

RICHARD BRAUNSTEIN

GEORGE ELLIOT used to regard days spent with a severe headache as dropped stitches. There are numerous things that make us think in terms of dropped stitches. We are interrupted and frustrated repeatedly. Especially is this true in the realm of religious endeavor.

Why hope, then, to maintain a happy mood always? Why look for an unperturbed peace? Why expect a constant joy? Spiritual weather varies. Climate and atmosphere change. Denominational calendars have their seasons. Bright days, dark days, calm days, and days of blow. He who would negotiate a successful Pilgrim's Progress must know his almanac as well as his Bible, and the Bible is his best almanac.

No year is altogether perfect. Reports are like the sun-dial on which is engraved, "I record only the hours that shine." People listen—we trust reverently—to what we enumerate. What we say is all addition. Subtraction belongs in the category of dropped stitches. Yet a report must be received with imagination. There are lines between the lines. There are scenes behind the scenes. That which is not seen is more eloquent of heroism and sacrifice than the objectives we have achieved, because without heroism and sacrifice no worthy goals are reached. Said a pastor of a difficult church, "I

Whitakers, North Carolina

Today is what we were all looking forward to, --yesterday!

do not regard obstacles as coming between me and my work--obstacles are part of my work."

Why conclude, then, that we have no religion because we do not always enjoy religion? There are conditions to be met, situations to be handled, circumstances and happenings to be sensed and faced which are all a part of the day's activities or the annual program. This is true not only in church work but in every profession, calling, or business. There are scores of items never intended to be enjoyed, or endured, or tolerated, but to be utilized--utilized for their medicine and discipline. They are milestones, marking spiritual adventure and conquest-like the persecution, rack, and cross of former times; like the failure of some of the disciples, the denial of Peter and the doubt of Thomas; like the reality of the arrest, trial, and death of our Master. Realities to be faced they are, whether we like them or do not like them. The psychologists are always exhorting us to face reality. They understand the business of living.

"'Tis by faith in joys to come we walk through deserts of night." By this is meant, of course, faith in God. It also means faith in self. God cannot do much of anything with a man who has lost his grip on himself—not if we read our gospel right and have not missed anything in history. Dr. Henry Howard, speaking from the pulpit of the Fifth Avenue Presbyterian Church, N. Y., after a long period of illness, said:

"All our trials, troubles, difficulties, bereavements, and pains are not intended to open the way for man to the heart of

(See Page 188, Second Column)

THE CHURCH AT WORK



WHY NOT?

A subscriber writes, "Why not have a prayer meeting, as was held in a Connecticut Baptist Church some years ago. It was very suggestive."

"The Scripture was from John 15, about Jesus giving his disciples a new commandment, that they love one another. At a meeting a week previous it had been announced what the subject would be for this specific meeting. Thereupon some one suggested that three men and three women be appointed who should be on lookout in the homes and offices and on street the ensuing week to determine, and report the following week, whether Christ's 'love one another' is being obeyed. Six were appointed. One was a leading business man and a bank president; another, a mill foreman; a third, an aged colored man, a former slave; one of the women was the openhearted superintendent of our home department; another, a college graduate who wore a Phi Beta Kappa key, and a third, a kindly sister."

They sat in front with the leader, who called them to give their reports. O, the good things they told! We went away strengthened, knowing that the kingdom of God was entering the hearts of men."

CHURCH ARCHITECTURE

Pastors interested in Church Architecture may be interested in "The Work of Cram and Ferguson" published in 1929, with an introduction by Charles D. Meginnis; 368 pages, 8 1/4 X 14 1/4, hard bound, price by the publisher, Pencil Points Press, Inc., N. Y., \$25.00. Charles D. Meginnis, in his introduction, says, "It is doubtful if any product in the history of American architecture makes more compelling claim to 'distinguished and notable artistic quality, and important item of our national culture, and as such it is fitting as well for its historical, as its educational value, that it be brought together into coherent and responsible publication', re, the accomplishments of Ralph Adams Cram and Bertram Grosvenor Goodhue, whose association during a quarter of a

century had wrought a profound and most beneficent change in the character of American Church Architecture.

We have had inquiries about the volume from two libraries, but have made no commitment on the disposition of the volume for two weeks after this issue of The Expositor has been mailed. Address all inquiries to The Expositor, East Aurora, New York, as mail addressed to our Cleveland address may be delayed in reaching us.

POLICE CADETS

The Depew Police Cadets, a new organization for teen-age boys from the 9th to the 12th grades, was formed in Depew, New York.

The organization was designed to be a "serious youth group, under the sponsorship of the Depew Police Department and the Depew Police Reserve, with members, parents and the Depew-school system cooperating.

"The Cadet Corps for teen-age boys is patterned after the Los Angeles Police Training Institute and is the culmination of a long-sought dream in our community," Depew Police Chief, Louis Baldo, explained. Chief Baldo visited the California school last summer.

To be eligible, a boy must attend the 9th to the 12th grade in the Depew School District and he must be recommended for membership by the school authorities.

Each youth's application must be signed by the boy's parents and each applicant will be thumb-printed upon registration.

"The new Police Cadets will not interfere with any other police youth plan," declared Chief Baldo. He said the new group also will co-operate with Sheriff of the local county, to work with younger boys. The plan, he said, has been greeted enthusiastically in the community.

Objectives of the group are four-fold:

1. To teach respect for law and order, and for elders.
2. To impress upon youth the duty of the individual to help protect the rights and property of others.
3. To learn loyalty and responsibility.
4. To prepare law-abiding, civic-minded fu-

ture citizens.

Extensive training is planned for candidates. Training includes regular and advanced first aid, rescue and police training, lectures and movies on law enforcement and civic responsibilities.

Uniforms and equipment are to be earned by members for attendance, active participation, oral and written examinations and good-conduct report from both school and police.

The committee organizing the new Depew Police Cadets is composed of Dr. Wm. F. Phelan, Supt. of Schools; Chief of Police; a Patrolman of the Depew Police Dept.; Police Reservists, two; and Rev. Andrew J. H. Frinke, area Director of Civil Defense.

CLEANING PAINTED WALLS IN DINING AREAS, FELLOWSHIP ROOMS, SUNDAY SCHOOL AREAS, REST ROOMS and KITCHENS

A solution recommended by a reader is as follows:

One fourth cup baking soda, one half cup vinegar, one cup ammonia, to one gallon of water. Use coarse cloth or a sponge for rubbing, and wash from the bottom up, to avoid streaks. It is not necessary to rinse this solution.

Join The Church

The best illustration that I have ever heard showing the disadvantages of living a Christian life *outside the church*, was given by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken when he replied: "I had not made up my mind to join when I came to the meeting tonight, but while you were talking, I thought it was just like buying a ticket to Chicago, and then riding on the platform. I thought I might as well go inside."--A.L.S.

NEW STAINLESS STEEL SACRARIUM SINK LINE

Just Mfg. Company, Franklin Park, Ill., announced the production of a new line of Stainless Steel Sacrament Sinks, a permanent installation that offers protection against desecration because of seamless welded construction and smooth, impervious nature of material that defies chipping, peeling or cracking. The well designed, durable double bowl sinks blend equally well with either traditional or modern decor.

There is a choice of cabinet or wall mountings. The more elaborate models offer a flat work space when the hinged covers are closed, or convenient trays when opened. Stainless steel storage cabinets. Stainless Steel storage cabinets are avail-

able if desired. Further information may be secured by addressing the Manufacturer at the above address.

GOD WITH US

A Message for Christmas, in 8-page booklet form, by J. B. Phillips, published by Macmillan Company, 35¢ a copy. Here is a Christmas message which merits reading, contemplation, and sharing.

BOOK AWARDS

Bethany Press, Beaumont & Pine Blvd., St. Louis 3, Missouri, and Expositor readers interested in entering the contest for awards should contact Bethany Press at once, at the above address.

RELIGIOUS BUILDING TODAY

An Architectural Record Book, Published by F. W. Dodge Corporation, New York, cloth bound, 9 X 12 inches, by the editors of Architectural Record.

"It is reasonable to expect that in the coming 10 years some 70,000 churches and synagogues will be constructed," predicts George Cline Smith, noted construction economist, in Religious Building for Today.

The important question for those who will share in this construction is: Will *OUR BUILDING be SUCCESSFUL?*

In this new book are surveys of 35 outstanding churches and synagogues with covering commentary and photographs, plus additional longer text sections by notable contributors. All this material gives a solid indication of what needs forthcoming buildings must fulfill, in addition to showing inspiring examples of successful religious architecture for today.

Otto Spaeth, one of the 12 contributors, calls attention to the fact that churches, and synagogues, shown in Religious Buildings for Today are not typical of most building attempts. However, if equipped with three essentials--an "open-minded and modest clergy," architects with courage to say "no" to building committees, and lastly, competent art advisors and critics to "protect the church from the generosity of donors," Spaeth sees as possible buildings which will "echo once more the plain statement of God that His Church is for all men, of all times, in all places."

The religious buildings included in this book know no restrictions of geographical location, religious faith, nationality, nor architectural style. The only point of sim-

clarity between these buildings is that they are all of today and were planned to fit into the active, everyday lives of their communicants.

In over 300 photographs and drawings, exteriors, interiors, and special features, such as lighting, art, furnishings, are readily accessible as a source of creative ideas and aesthetic enjoyment. Price is \$7.50.

NEW "THERMO-FAX" PAPER MAKES ADDRESS LABELS

A new gummed and perforated "Thermo-Fax" copy paper on which master address lists can be automatically copied to make as many as 150 mailing labels per minute, has been announced by Minnesota Mining and Mfg. Co., Dept. S7-274, St. Paul 6, Minnesota.

Designed for such use as addressing direct mail pieces, letters, literature or for parcels--anywhere a repeat mailing-list is used--the new buff-colored paper makes errorless, completely dry copies ready for immediate use. The master list is retained in the file for unlimited use.

When a mailing is to be made, the master list--on ordinary typing paper--is placed on top of a sheet of the new gummed and perforated copy paper and inserted in any "Thermo-Fax" copying machine, and an exact copy of the original full page emerges in approximately four seconds. Labels are then separated and applied to mail, completing the operation. The paper is designed for use either as a complete mailing system or as a supplementary function of an existing program.

The new paper brings to seven the number of "Thermo-Fax" copy papers available--white, pink, buff, green, yellow, ledger yellow and gummed and perforated paper.

Available in two standard sizes, 8½ X 11 and 8½ X 14, or special sizes upon request. The new paper can be pre-printed, with a firm name or return address. The Standard size labels are 2-7/8 X 1", but perforation sizes can be varied to meet individual needs. Gummed but unperforated paper is also available. The new paper can be obtained through "Thermo-Fax" dealers in 154 principal cities in all sections of the country, listed in the "yellow pages" section of telephone directories under duplicating machines and supplies.

Life will be a lot happier for you if you use the advice you have been giving your friends.

PROJECTION SCREEN



Radiant Manufacturing Co. supplies the SCREENMASTER Projection Screen for group use, with improved features, such as functional "teardrop" design case for greater strength and stability, a new, and smoother roller action known as "Easy-Glide," and an automatic leg-lock device said to provide instant, effortless leg opening when setting up the screen.

Despite the complete redesigning and improved operating features of the Screen-Master, "Radiant is offering the model at a lower price than the former model, due to increased efficiency and plant capacity." Screenmaster features flame and mildew-proof "Vyna-Flect" Glass Beaded fabric and is available in 8-sizes, from 30" X 40" to 70" X 70".

If you want to be miserable, look within; distracted, look around; peaceful, look up!

One of the devil's snares is to occupy us with the past and future, so as to take away our peace for the present.



AMPRO TAPE RECORDER

AMPRO portable tape recorder features exclusive electro-magnetic "piano key" controls. Solenoid operation eliminates breakdowns and wear found in ordinary-mechanical linkage systems. Dual-action control varies base and treble simultaneously, maintaining frequency range balance. New electronic eye volume indicator, and automatic selection indicator simplify operation. Above Model 756, the "Hi-Fi," has frequency response of 30 to 13,000 cps, at recording speed of $7\frac{1}{2}$ " per second. Model 755, the "Celebrity" (not shown) has response of 30 to 8,000 cps, recording speed $3\frac{3}{4}$ inches per second. Tentative list-price of Model 756, \$254.95. Inquiries will be forwarded to AMPRO Corp. promptly, if addressed to The Expositor, P.O. Box 81, East Aurora, New York.

TEEN-AGE CRIME IS PARENTS' PROBLEM, SAYS YOUTH EXPERT

The teenage crime rate will keep rising, unless parents stop "passing the buck, to police, an expert on juvenile delinquency says, according to a UP report, Aug. 27, reported nationwide by the daily press.

"It's a mistake to delegate parents' responsibilities to the police departments," says John Jones, administrative assistant of the New York Police Athletic League.

"Lack of love and attention at home is the biggest cause of delinquency," said Mr. Jones, former chief of the City Juvenile Aid Bureau. "Youngsters associate with gangs to achieve the identity they don't develop at home."

Mr. Jones calls these children "victims of our materialistic world." "They suffer

because of their parents' attitudes and behavior," he said.

"Don't blame delinquency on cities," he added. "They are doing all they can. Don't blame schools either. They are too crowded."

Mr. Jones said curfews are a "big headache which handicap the good child and egg on the bad child. "Parents should make their own curfews," he said.

"Keep a 24-hour check on youngsters," said Mr. Jones. "Know where they are every minute of the day, especially after school."

CHURCH FUND RAISING

Norman E. Nygaard, D. D.

Dr. Nygaard is a Presbyterian Minister who has contributed regularly to The Expositor for more than thirty years. For the last six years he has given full time to writing and professional fund-raising for churches

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SERMONS



WHERE ARE YOU GOING

ARTHUR GRAY

TEXT: "Where Are You Going" (A.S.V.)

IN a radio commercial quite familiar to us just now you hear urgent footsteps approaching you from a distance and an inquisitive voice, "Where are you going?" You have been asked this same question many times by others and others have asked you this same question. For the most of us when asked this question, and an honest answer given, it would be, "I don't know, but I am on my way." The fact is that you cannot go anywhere until you first know where you are before you start.

A Pekin Chinese storekeeper has the answer. An American tourist went into the shop of a Chinaman to buy a compass. The Chinaman told his customer, "there is one difference between our compass and ours." "What is the difference?" asked the tourist. "Your compass" explained the Chinaman, "has four points—east, west, north, and south, but ours has five points. We have the four points of direction and one other. It is the starting point where you are." "Where are you going?" Before you and I can answer this question, we must start with ourselves, and then ask, "What do I seek?" "What is my motive?" "Just what do I hope to accomplish in such a decision?"

WHITHER BOUND? "Where are you going?" Judges 19:17. This question was asked by a citizen of Gibeah of a Levite stranger who was passing through the village, and seeking lodging for the night. To ask this question of others does not show concern that we are our brother's keeper.

The prophet Jeremiah was greatly concerned about the waywardness of his people. He said that when he called on the Israelites to repent every one asked, "What have I done?" Every one turns to his own course," wrote

Methodist Pastor, Tillicum, Washington

the prophet, "like a horse plunging headlong into battle. Even the stork in the heavens knows her times; and the turtle dove, swallow, and crane keep the time of their coming." The prophet Isaiah told of a similar plight in "the ox knows his owner, and the ass his master's crib; but Israel does not know, my people do not understand."

The story of the sad plight of the Israelite nation has a close similarity to that of some miners of an eastern refinery, who sometimes rode their donkeys to and from the mine. The donkeys had learned to associate the quitting whistle with the time to go home. It sometimes happened that some of the mules went home without their owners. If they were not there soon after the blowing of the whistle. One miner very much chagrined by having to walk home told his wife, "Now darling, I know that you can easily see my predicament." "Yes," answered his wife without hesitation, "it proves that even a jackass knows when to come home." It needs to be said that mules have more sense than some of the men who ride them. How true it is that the same God who created in birds and animals the sense of direction in the coming and going of the seasons and caring for their physical hunger, also created in man, the crown of His creation, the spiritual sense of direction to his heavenly home. But man so much of the time is self-willed and determined to go his own way into death and destruction.

Young Francis Asbury after leaving the shores of England for America, recorded in mid-ocean, these words in his diary: "Whither am I going? To the new world! What for? To gain honor. Not if I know my heart. To make money? No, I am going to live for God and help others to do the same." How well the young missionary fulfilled these vows we need only to study his labors for God and man. He has been well called "The Prophet of the Long Road," having traveled over 50,000 miles over rivers, mountains, and

through the wild, wooded areas of eastern U. S. by horseback and on foot. Colleges and Churches have been called Asbury in his honor.

It is indeed tragic for those who have started well in the Christian life and fall by the wayside victims of their own sinfulness. Jesus in Matt. 12:45 tells of the spiritual state of such people: "When the unclean spirit has gone out of the man, he passes through waterless places seeking rest, but finds none. Then he says, 'I will return to my house from which I came.' And when he comes he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it be with this evil generation." It is that tragic state described by Kenneth Kauffman in his "Three Tame Ducks!"

"There are three tame ducks in our back yard
Dabbling in the mud and trying hard
To get their share, and maybe more
Of the overflowing barnyard store.
Satisfied at the task they're at,
Of eating and sleeping and getting fat.
But whenever the free wild ducks go by
In a long stream down the sky,
They cock a quizzical eye
And flap their wings and try to fly.

I think my soul is a tame old duck,
Dabbling around in the barnyard muck,
Fat and lazy with useless wings.
But sometimes when the North Wind sings
And the wild ones hurtle overhead,
It remembers something lost and dead,
And cocks a weary, bewildered eye,
And makes a feeble attempt to fly.
It's fairly content with the state it's in,
But it isn't the duck it might have been."

Whittier in his Maud Muller wrote these significant lines; "Of all sad words of tongue and pen the saddest are these: 'It might have been'." When truth breaks through the darkness of a benighted soul, it slowly but surely dawns upon that person what he might have been. It is the *might have beens* that haunt us rather than the self-satisfied state of the soul, it may now be in.

Dr. Roy L. Smith, former editor of The Christian Advocate, thinks that we should ask ourselves these questions: "Is my religion making any difference in my life?" "Do my prayers produce any actual power?" "How sure am I of God?" "Am I a difficult person to live with?" "Can I be trusted to keep my word when the going gets tough?" "Am I the master of my life?" "Precisely, where am I?" Other questions of self-examination may be asked, but these questions suffice to answer the question, "whither bound?"

II. THE UPWARD LOOK AND THE CALL OF GOD. It cannot be confuted or disputed that

we are traveling in one of two directions, either up or down. I see some people trying to travel side-ways, but they don't get anywhere. There is no neutral ground on which to stand in the journey of life. Paul in his Philippian letter, 3:43, sets forth this sure and safe course: "Forgetting what lies behind and straining forward to what lies ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus."

It is the UPWARD look, the UPWARD CALL and the UPWARD CLIMB for the prize of God in Christ Jesus for which we should press with all our might.

Man, biologically speaking, is classified as an animal; and for that matter that is all he ever is for much of the human race, since he does not rise above and master his animal desires. An animal has no moral sense of right or wrong, and it lives to gratify its physical hungers. But man created with the likeness and nature of God has a moral sense of right and wrong, although he may sink lower than the animal plane, if he so chooses. To be sure he is driven by the sex impulse and the urge to gratify his physical hungers, but he has the moral and spiritual power to master his sex desires, discipline his physical hunger, and overcome his fears. Some one has wisely said: "He has all the characteristics of the animal but he is the only animal that is profoundly aware of the fact that he is an animal, and it is possible for him to become a better one." Man is fearfully and wonderfully made, and set apart and above the material things in which he moves and has his being.

Man possesses the aesthetic sense of the beautiful. He is profoundly moved by the majestic waves of the ocean, the babbling music of the rippling brook, the sweet-scented, tinted rose, the lordly fir trees, the warble of the mocking bird, and the glisten of a mountain peak of snow. These creations of the Creator inspire him to write poetry, paint landscapes, compose musical symphonies, and build churches for the worship of God. While man has the fight continually the pull of his lower nature upon him and the temptation to live for self, at the same time he has the guidance of the moral law within him and the inspiration of the Creator's handiwork above him and about him. He has visions of better things to come and he sees God who is invisible.

I never think of the possibilities of man without thinking of Shakespeare's high tribute paid him in these lines:

"What a piece of work is man!
How noble in action!
How infinite in faculty!
In form and moving how expresssive and
admirable!
In action how like an angel!
In apprehension how like a god!"

created man a little less than Himself, but by choice, may become a little less than brute. He is free to work out his own destiny, we do not want it different.

have long since come to the conclusion, it is a poor method in elevating man by condemning his sinfulness and pointing out low origin. Here is an example of what I mean: The Rev. ----- described man as "an clean worm, a dead dog, a stinking carcass," fully removed from the society of the saints." It is true that man is proud and vain, and makes various mistakes, but only in exceptional cases can he be helped by denouncing his cussedness. Nothing lifts sinful humanity so much as the positive appeal of the love of God whose arms are always open for the return of His wayward children. You may take the hardest criminals, tell them that they were created in God's image. He loves them sinful though they may be, and you will touch a tender spot in the most hardened hearts. The *worm-in-the-dust* theology has very little appeal to modern man. It is the descent of man rather than the ascent of man that should be the burden of modern day preaching.

CONCLUSION:

Whither bound, my fellow travelers? Many of you have read that interesting book, *QUO VADIS* by Henryk Sienkiewicz, which describes the terrible persecution of the early Christians in Rome. Quo and Vadis are two Latin words, meaning "Whither bound." Simon Peter, the leader of the Christian sect, decided to leave Rome and save his life. He had not gone far when a friend of his by the name of Nazarius overtook the fleeing disciple and said to him, "Quo Vadis, Domine," (Whither bound, my lord?) Peter stopped, started a run towards the eternal city, and spoke as he went, "To Rome." You are familiar with the traditional story of the death of Peter who asked to be crucified with his head downward because he had denied his Lord at the trial in Jerusalem. When Peter sought to save his life by fleeing from Rome, he did not know where he was going, but when he returned to Rome, he most certainly knew where he was going and the kind of martyrdom awaiting him. Where are you going? Where am I going? I would to God that we might say with Francis Asbury, "To live for Christ, and bring others to do the same."

10 CHURCHGOERS

LONG TO 19 FAITHS

Although the people of the United States are probably offered a wider choice of religious ship in both form and substance than in any other land, nearly three fourths of the churches almost 90% of church members are attached to the 19 largest denominations. And about 200 denominations have only about 2% of the total number of church members. —Exchange

HOW BIG ARE GIANTS

BILL G. WEST

TEXT: Numbers 14:4-10

HOW big are giants? How big is anything? That, of course, depends upon what you compare it to. When you compare a dog to a tiny flea that roams the broad, wooded expanse of his back, he is huge. But when you compare the same dog to a horse, you might be riding, he is very small. So with giants. Their size depends upon what you compare them to.

But why talk about giants? The size of a giant might have been a problem to Jack of Jack and the Bean Stalk. It was a problem to the Children of Israel as they faced Canaan which the spies reported to be inhabited by giants. But why talk about giants in twentieth century America? Because there are still giants in the land. The young widow who has a family of little children to rear is facing a giant task, and she needs help in making the proper evaluation of the size of that giant. The young man entering life with a handicap is facing a giant-obstacle, and he needs help in seeing its true size. The middle aged man, facing the prospect of only living a few months or years, faces a giant. The Christian wife of a lost man has a giant in her life. Most of us have one sort of giant or another to face. Because there are still giants in the land, we can profit by studying how the giants of Canaan were faced, for by that study we will see that when we compare giants to ourselves, they are big. But when we compare them to God, they are small.

As the Children of Israel approached the land of Canaan, the command came from God that spies were to be sent out into the Promised Land. One man was sent from each of the twelve tribes. Their work done, they returned with the report. All agreed that it was a wonderful, fertile land. The grapes that grew there were so big that it took two men to carry a bunch of them. It was truly a land of milk and honey. But . . . , but it was inhabited by giants! Compared to the men of Canaan, the men of Israel were like grasshoppers. To this they all agreed. But here is where agreement ended. The majority of the committee, ten of the twelve, concluded that because the land was inhabited by giants, who lived in walled cities the conquest of the land was an impossible task. Their rec-

First Baptist Church, Seagoville, Texas

ommendation was that all hopes of possessing the land be abandoned. The giants of the land were too big.

The reason for their conclusion was that they were comparing the giants of Canaan to themselves. Compared to the men of Israel, the giants were enormous. Compared to the offensive strength of Israel, the walled cities were impregnable. They, like many today, compared the giants to the wrong things--themselves. Many of God's people today are throwing up their hands in frustration and defeat as they look at the obstacles they face. They are saying, "The task is impossible! The giants are too big."

Two of this spying committee, however, used another criterion for determining the size of the giants. Compared to themselves, the giants were big. But back behind those giants these two, Joshua and Caleb, could

see another, bigger and stronger than all the giants of the land. It was the one who had been big enough to get the people across the Red Sea into the desert, and through the barren desert with its warring tribes to Mt. Sinai where he revealed himself more fully. Compared to this one who had promised victory, the giants looked small, and the task looked possible.

What a lesson for us all! No giant is very big when he is compared to God. Handicap, burden, responsibility--they all shrink when compared to the God who has promised he will not leave us nor forsake us.

There is a promised land on earth for any person who has put his faith in God. It is a state of being. Jesus called it "abundant living." But that land must be conquered. It is infested with giants, but they are really not so big. At least they are not so *BIG WHEN WE COMPARE THEM WITH GOD!*

VIEWING FAITH HEALING

WILLIAM J. KRUTZA

*TEXT: Matthew 5:1-12 "Happy are they whose hearts are pure; they have a clear sense and experience of God."
Also John 1:9.*

YOU are a shut-in, hoping that some day you might be well enough to attend church and participate in worship and work. As you listen to your radio or watch your television you hear the announcement to keep listening; in a few minutes you shall hear about, or view, the spectacular healing of many sick people by the very famous Evangelist, Mr. Faith Healer.

At a prescribed time you listen to testimonies of people who profess to have been cured, you hear the shouting evangelist as he prays a prayer over some sick person, saying, "In the name of Jesus Christ I pronounce you healed," or, "In the name of Jesus Christ I command this infirmity to depart from you." At the end of the broadcast, the announcement is made of all listeners to place their hand on the radio and accept "by faith" the results of the evangelist's prayer, or send for a piece of blessed cloth, or blessed handkerchief, or anointing oil, or blessed water. You wonder, should you send for your curative agent, should you attempt to visit the faith healer, or should you seek to forget what you have heard and seek the advice of your family doctor again? Yet, as you think of what you could have done, the possibility of being completely healed by faith, and the numerous testi-

monies of others who were healed by faith, your heart and mind become confused. You wonder if these faith healers are true servants of God, or if they are religious frauds.

If they are genuine servants of God, why is it that your pastor never preaches their message or uses their methods? Doesn't he realize that he ministers to many suffering saints that could claim healing? Possibly, as the faith healer is bold to state, your pastor is not a man of great enough faith. In your contemplation, it becomes necessary to analyze the Biblical teachings on healing and the possibilities of being healed.

Rather than taking isolated miracles as the basis of our doctrine, we must inquire into the whole of the teachings of the Lord and the Epistles to determine not only a doctrine of healing, but also determine how this doctrine should influence our methods.

First, let us analyze the teachings of faith healers. Since they are found in many different denominations, we can only make general statements that will cover all their beliefs without stating the doctrines that identify them with certain denominations. Our present study will not include the non-Christian faith healers, who do not hold to any transforming power wrought by Jesus Christ. To them, healing comes by the rearrangement of the thinking processes. The faith healers we are dealing with preach that Jesus Christ came into the world to save sinners. The first group deny what we hold true, while this second group believe like we, in relation to salvation. The difference comes, in that while we are judg-

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g their doctrine of healing, we are prone to reject their other teachings also.

Their first basic teaching is: sickness is the result of sin. Sin is the only cause of sickness, and therefore in removing sickness, we must remove sin. Secondly, healing comes through the atonement. As we have claimed the victory over sin through the crucified Christ, so also can we claim the victory over physical ailments through the crucified Christ. The one who saves from sin also saves from suffering. Third, all one needs to be healed is to exercise faith. Herein they refer to many of the miracles of Jesus when He said, "Thy faith hath made thee whole." Fourth, they separate the natural and supernatural worlds. Doctors with their natural remedies never get out of the realm of the natural, and since sickness is due to sin, God must intervene in the course of nature. Fifth, it is the will of God that everyone be healed and enjoy good health. For support of this they refer you to the ministry of Jesus. Wherever Jesus went He healed those who were afflicted. You might say, "This looks good," but let us turn to the New Testament and see what are the true teachings of God's Word. The final authority is not the teachings of the Faith Healer with his claims of wonders, but the Word of God and its principles.

Of the forty-one instances when Jesus healed only two cases were directly due to sin--the healing of the paralytic at Capernaum (Matt. 9:1-8; Mark 2:1-12; Luke 5:18-26), and the healing of the man at the pool of Bethesda (John 5:1-18). In each case, Jesus connected the healing with the forgiveness of sins. The other thirty-nine cases were not connected with sin, therefore we must conclude that in the mind of Jesus their ailments were not the direct result of sin. Numerous Pauline passages also make it plain that we will not see the com-

plete redemption of our bodies in this life (II Cor. 4:16; Rom. 8:22-23; Phil. 3:20-21).

Is there healing in the atonement? The faith healer, basing his views on Matt. 8:17, "Himself took our infirmities, and bare our sicknesses," says that all healing is in the atonement. Surprisingly, Jesus never taught this doctrine to His apostles, nor did the great doctrinal writer of the early church, Paul, ever include it in his writings to the many churches that had suffering saints. Many sicknesses are the results of ignorance of physical laws and consequently do not need atonement because no moral law has been violated.

The nature and place of faith in the miracles of Jesus is not as clear as the faith healers would have us believe. There are cases where faith preceded the cure (Matt. 9:28-29; Mark 3:5, 10:52; Luke 17:19; John 4:50, 9:7). It should not be assumed that Jesus never healed without this antecedent faith. There are three cases where faith was definitely lacking. The man at the pool of Bethesda didn't know who it was that had healed him. Other examples are in Mark 5:25-34 and Luke 13:12. Other cases show the faith of friends or relatives involved in the cures (Matt. 8:5-10; Mark 2:5, 7:24-30). If and when the faith was exercised it was always in the person of Jesus and not in the method employed.

In specifying a distinction between the natural and the supernatural realms of nature the faith healer puts himself in the supernatural realm because that is the spiritual realm where God works through him. In doing this he fails to view the absurdity of his philosophy because God is eliminated from any connection with the natural realm. Logically he is an atheist in relationship to the natural world. They also brazenly discredit the work of the medical profession which has done so much to alleviate

man's sufferings, especially in the 20th century. One must be extremely gullible to accept the charges made by medically unintelligent faith healers against the men and women who make an intensive study of the body. Christian medical missions are also wrong if the doctrine of these healers is true. Again, surprisingly we note, Jesus never spoke against the medical profession of His day, even though it used many superstitions in treating patients.

The life of Job seems adequately to refute the idea that God's will includes the continuous good health of all His children. He suffered many pains and woes, yet God had a definite purpose in allowing Job to suffer for righteousness sake.

In the New Testament the miracles of Jesus were signs of His great compassion for humanity. In the beginning they also attested the divinity of Jesus because the Hebrews looked for a Messiah who would prove Himself by signs and wonders. Several passages indicate that Jesus healed out of compassion. We are the objects of divine compassion, whether God wills to heal us or allows us to have an infirmity. No clear indication is given whereby we can claim for every-one healing to be necessarily done on God's part. Even the apostle Paul endured great affliction and had a thorn in the flesh. He prayed about this thorn and still God allowed him to endure it and gave him the grace to do so. Through it he learned "that in whatsoever state I am, therewith to be content" (Phil. 4:11). We need such an attitude of contentment.

Although the faith healers appeal to the Bible for support of their practices they are not biblical concerning their main emphasis. They, like other radicals, have established their doctrines first and then turn to the Bible for texts that support their preconceived ideas. We must turn to the Book of Books first, then formulate our doctrines from the teachings found therein. From the Scriptures, we can learn the will of God for our lives. We should submit to Him, and in faith believe that He is able to supply the necessary courage and strength needed in every circumstance of life. If through suffering you must pass, remember He says to you, "My grace is sufficient for thee."

Let us also remember that God has ordained many capable men and women to minister unto the body and that He is the God of scientific exactness, therefore He would approve the methods of doctors. God is not dependent upon magic schemes to restore you to perfect normalcy if He so desires. May we find pleasure in submitting to Him for cleansing of our trespasses against moral law, and also in submitting

to Him as Shepherd of our lives to guide us through every trying circumstance.

Don't be led astray by someone promising an instant, easy cure. He shall attempt to lead you to worship his work and ask you to become a financial partner. Look to the Lord for guidance, even if He directs you to a reputable physician and surgeon.

THESE FOUND THE FOUNTAIN OF YOUTH

ORVIS F. JORDAN

IN St. Augustine, Florida, one may drink at a reputed Fountain of Youth for a gratuity. It is a reminder of an old tale of Ponce de Laon of Spain, who sought in vain for this fountain, for he sought it as a physical thing. But there are men in the world, and women too, who have found it, for they have sought it where it really exists, in the human spirit.

As these lines were written, the world resounded with the celebration of the birthday of President Adenauer, of West Germany. The job he has done in leading his people back to prosperity after a most devastating war, makes him the outstanding figure of the world at this time. He lives on the borderline of a powerful and implacable enemy country. His people are constantly infiltrated with hostile propaganda. But politically and economically his people are filled again with the drive of a successful leader. At 81, he is about to run for another term as President. He would have been retired by an American corporation sixteen years ago, but his best work for the world has been done since he passed the 70 mark.

Another figure that the world watches is that of Winston Churchill. Just the other day the second volume of his "History of the English-speaking Peoples," came to my desk. The mass of research that has gone into these volumes, and the depth of historic insight, will likely make them the standard college text-books for years. Long ago, he would have been put on the shelf, but he is still going strong even in spite of some habits thought not to be conducive to long life. He saved Great Britain, perhaps the world, after he had reached the retirement age set by American industry. Usually we think of the old man as a man of peace, and the

The Community Church, Park Ridge, Ill.

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young man as the man of war, but the old war-
horse of Britain roused the soul of Britain un-
der all victory perched on their banners.

Down in Africa is a man that a very promi-
nent magazine of America has called, "the great-
est man in all the world." He has now passed
the eighty mark. At age 65, retirement age, he
was hardly known except in Protestant relig-
ious circles. He is Albert Schweitzer. Once he
sat in a comfortable professor's chair in Strass-
burg, where he might have finished out his life.
He felt that he had no right to live so comfort-
ably. He learned medicine after being a foremost
New Testament scholar, and went out at his own
expense to Lambarene in the French Congo. Here
he built a crude hospital, and patients came to
him from hundreds of miles. He went back to Eu-
rope occasionally to play Bach in the great
cathedrals, for he was as great a musician as
he was a doctor or scholar. Thus he financed
himself.

He had things set up to take life easier, but
the nurse Mlle. Hausknecht has died and he has
died. She was to have succeeded him. No long-
er can he do surgery, but travelers tell us of
his constant efforts to enlarge his hospital.
Though regarded as a heretic by his denomina-
tion, he is now allowed to preach. And it is re-
ported that he is writing a history of civiliza-
tion. He, indeed, has had a drink from the Foun-
tain of Youth.

Many years ago Dr. E. Stanley Jones, world
famous missionary to India, was given a retired
status. He is speaking nearly every day, divid-
ing his time between the United States and Ja-
pan. His devotional books are outsold only by
those of Harry Emerson Fosdick, who turned out
his autobiography this year, though he is near
eighty. The Senate of the U.S.A. has chairmen
of committees nearly all beyond the age where
industry lays man on the shelf. Without regard

to politics, we may mention such a man as Sen.
Byrd of Virginia, known as the watch-dog of
the treasury.

Among other elder statesmen is ex-president
Herbert Hoover who lived through a period of
vilification by politicians, such as few men in
public life ever endured. When they smote him
on one cheek he turned the other, quite in keep-
ing with his religious views. He is past eighty,
but is called back to Washington on governmental
matters periodically. When not occupied by this,
he is busy with his own business cares. He grows
on us all the time; there is ripeness and poise
in his soul.

Another figure among the oldsters is Bernard
Baruch. The accumulation of years has not pre-
vented him from being alert to the economic con-
ditions of the country. His counsel is sought
often. Frank Lloyd Wright, the architect, is
still creative in spite of the burden of years.

This could go on endlessly, but some will
say, "are not these a few very exceptional
cases?" Right in my suburban town, people
have a way of growing old without becoming
senile. These people in humbler walks of life
have been able to drink at the Fountain of Youth.
Recently, a man died at age 95. He went into
Chicago every day to his business until within
two weeks of his death; until he was 90, he
headed our town recreational board. The town
political party with which he was affiliated,
met in his house for many years.

Out here was an old lady who finally left us
at age 108. In the nineties she was washing
dishes one hot day when a neighbor dropped
in. She was in a state of indignation for her
children were asleep under a tree; they were
in their early seventies. "They can't take it!"
she said scornfully.

On an early train every morning one may meet
a man of 85 who is in the insurance business in

Chicago, but hopes to buy a new business out here.

We have written mostly about men, because they seem to be the ones with the most problems on account of the years. They will be all right if they only find the Fountain of Youth. But what is the Fountain of Youth? As one studies the people we have named, we note that these people all have a continuing interest in something. They are not satisfied just to sit. When one man met unexpected retirement, he began malingering. He asked to have his breakfast brought to his bed. His physician could find nothing wrong. Had not a new interest come into his life, he would have died in two years.

The professor who taught English in our little college, became a community adviser. When he reached 70 his university, under rules, had to retire him. When his old students met him one day they said, "Professor, what are you going to do, now that you are retired?" His answer was prompt, "I am going to be busier than ever, for I am going to work at the jobs that need to be done and for which there is no money." He was as good as his word, and one heard of him for many years going on with his work, living on a pension instead of a salary. When he left us, he left behind a heritage that was priceless.

As we look over the list of people whom we have studied, we find that they were religious men. Not all of them were pious in some formal sense, but there is not an atheist in the list. Religion (*FAITH*) is a fountain of youth if it is the right kind of religion. It releases the tensions that are so deadly to the middle-aged, making them take their departure far too soon. Religion reduces the conflict situations of life which the Overstreets believe are the cause of much of our mental trouble in America. Learning to forgive, and how to affect reconciliations, means an extension of the life span. Society may try to beat the aged down and make them feel like nonentities, but religion teaches all men, young and old, that they are precious in the sight of God. As the years ripen the soul, most people get closer to being in the image of God. The ivy growing on old walls is a symbol of life defying decay.

A PRACTICAL COURSE

"How did you learn to skate?" a little boy was asked.

"Oh," was the innocent but significant answer, "by getting up every time I fell down."

If we allow our worries, anxieties, careworn questionings to brood in our hearts, they in turn will break up our peace, as tiny gnats.

DROPPED STITCHES- From Page 176

God. That way is always open. They are intended to open the way of God to the heart of man."

Speaking to the children in his congregation, Dr. Howard said: "Every time you have a toothache say, 'Good old pain.' I know of a man who died because his tooth did not ache. Its poison took effect without his knowledge."

We may sometimes lose our grip on God, but He does not intend to lose His grip on us. Thus in every life there must come times of sterility as well as times of refreshing. There are times when faith is put to the test and the occasion is more than a practice regulation or drill for emergency. It is real. Faith in God and self must submit to the test. That is how we learn its power and function. "I have learned to die to the joy of the Lord that I may live to the will of God." A saint said that. But he said it not before he was a saint. He said it after he had met the condition that qualified him for sainthood.

The efficiency of an automobile is determined not by its beauty but by its performance. A four-masted schooner is picturesque, but it is thrilling when it plunges through the trough of the ocean and sends its spray over the rail and noses itself toward the distant haven. What a suit of armor lacks is a Cromwell inside. Tested faith puts the Cromwell in our armour, life in our programs, meaning to our objectives.

These are the times when we must put the knight and the warrior in the energetics of the kingdom. We do not need more religion. To apply the religion we already have is the business of the hour. It is not an easy but a necessary task. The process will make us weary. It will reward us with more dropped stitches than anybody will be able to count. The program of applied religion gave Christ a cross.

The cross is more than a device for our church steeples. It is more than a design for our watch-fobs. By its symbolism, --- we are reminded of a principle of thought and action which is to dominate our efforts. More cross, more glory! No cross, no crown. The cross is not merely our hope but our pattern. The disciple is not above his Master. Winston Churchill said the world can only be saved by eminent people. The cross creates eminent people. It makes them pre-eminent in all they think, say, and do. It teaches a fine scorn for the impossible and schools against hardship. It glorifies the dropped stitches and makes them servants of men and causes.

SPIRITUAL GIFTS, PURPOSE and POWER

WILLIAM R. SIEGART

TEXT: 1 Cor. 12:1 "Now concerning spiritual gifts, brethren..."

OUT of situations have arisen solutions. Every one of Paul's letters was written for a specific purpose, or to meet a special need. So also were the other New Testament Epistles. The result is a body of spiritual truth which every Christian congregation in every generation can use with much profit.

Taking up the problems of the Corinthian Church one by one, Paul sets forth Christian principles and solutions. There were factions, and there was strife. But as Paul passes from these problems he writes the words with which our Epistle lesson opens: "Now concerning spiritual gifts, brethren." One primary test of the Spirit's presence is the confession of Jesus as Lord. No selfish motive, no personal desire, no attempt at self-justification, no fault-finding—nothing like this must enter Christian lives or Christian service when we seek to confess that Jesus is Lord and to serve Him.

Spiritual gifts have purpose, meaning, and they come with power.

It does not take us long to realize that spiritual gifts are not all the same. As Paul puts it: "There are diversities of gifts." And that is good. Not every one can do the same thing well. We need each other, and we need to use our spiritual gifts in the service of God and man. For all these gifts and talents come from God. As a man expressed it to me one day: "I have developed this skill and this knowledge. I feel it is a gift to me from God. So I want to dedicate and use some of my time and service. I want to give back to God and man some of the time and talent God has given me." That is true stewardship. The Spirit of God within the soul—that is where we get every good and perfect gift, and such a gift is to be used in the service of God and man.

When done in and by the Spirit of God, a calling or occupation can be holy.

Now the purpose of our spiritual gifts is that we might the more dedicate ourselves

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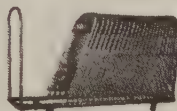


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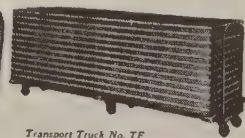


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to our Lord. Sometimes we speak of the church doing ---this or doing that. Yet we must realize that the church is--you and me. The church is people.

In-visiting churches, one learns much. On two Sundays while away we managed to visit four churches of various types. One thing stands out very prominently, and that was the consecration of the people. Sometimes music was far from being what a musician would call good, but it was consecrated, and everywhere folk were using what talents God had given them in the service of God and man. Every choir was robed and every service was conducted with dignity. Perhaps one of the most impressive services was in a country church with a stream nearby, a flock of sheep grazing in a meadow in front of the church, and God's acre surrounding the church. To these people Sunday is a special day and they set apart time for it; they dress for it; and they inspire others.

The problem always comes back, as Paul brought it back to the Corinthian church, to the lives of professing Christians. Always our first duty and obligation is to the Christ. All these worketh the self-same Spirit, the Spirit of Christ in the soul.

The empty pew, the lack of service, these and others, are symptoms of a lack and a

need. The soul wherein the spiritual gift is not recognized is the soul standing in need of prayer. It is for us to realize that God has given every soul certain spiritual gifts, then under His guidance recognize these gifts, and dedicate both them and ourselves to the service of our blessed-Lord and our fellowmen.

As we grow in grace and the knowledge of our Lord and Saviour, Jesus Christ, we realize further that every life has, under God, a purpose. We can be like many of the Corinthians and seek our selfish aims, assurances, and justifications. Or we can set our goal where Christ has set it for us -- to let Him live in our souls and grow more and more like unto the measure and stature of men in Christ Jesus. Now concerning spiritual gifts, brethren, the climax of their purpose is to lead us to grow like Christ, and be filled with His power-the power to become.

Several years ago a certain firm was having a great deal of labor trouble. One of the executives finally got through a suggestion that they sit down with certain workmen and ask them for suggestions. Perhaps the one remark that stirred them more than others was this, "We want to be treated like people." And more and more employers are doing just that. To be alone, to be isolated, to be a cog in a machine wears the soul to thinness. To be treated like a person-to be made to feel important-all desire. Our Lord recognized this. He has told us that every one of us is a child of God, and that every good and perfect gift comes down from the Father of Lights, that spiritual gifts and talents come from God.

In a speech one day Nehru said, "Ultimately, perhaps, the only true joy for a person is to engage himself in some great cause, in some elementary work, and to give all his strength and energy to it."

George Bernard Shaw once declared, "This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one."

There is no true joy in living merely for One's self. The highest happiness comes from the highest service-service with Jesus Christ.

Paul sets before us this goal-spiritual gifts living within and becoming the power of the soul. As we grow, we are also faced with the fact that we sin and come short of the glory of God. How can we reconcile this? How can we meet life's situations and triumph? As always, in every situation which confronts us, God has provided a way, a means, and a power.

We are all to strive to grow toward the

likeness, toward the measure of men in Christ Jesus, our Lord. As Paul put it: "Not as though I have attained, but I press on toward the mark of the prize of the high calling in Christ Jesus my Lord." Until we reach that perfection, we do sin along the way. As long as we have not attained the likeness of God in Christ, we need the forgiveness and renewal of the Spirit which our Lord offers us.

Consider Jacob, from whom all Israel is descended. At Bethel, he met God. But at Penuel he met God again and struggled with Him. Herein is a great lesson. Man is never free from sin in this life and always he is under the judgment of God. But equally so, always forgiveness is offered.

Yes, God has provided a way in Christ. Coming to Him, we receive forgiveness, cleansing, renewal of strength and power. Dedicated and consecrated to Him, our spiritual gifts receive meaning and purpose and power. The promise is true and certain: To as many as believe on Him, to them give He power to become Children of God!

Under New Management

Father Potter promised to call at 10:30 that night, thinking to himself "Jimmy will be in bed then, anyway and, he won't have his boots on."

He called. The lad was in bed. He didn't like the look of Potter and slashed at him with his braces. Potter put him across the bed and gave him a good spanking.

All was well for a week or two, but it did not last long and the boy landed in court and was sent away to a reformatory.

Father Potter felt that this was wrong. All the boy needed was affection and discipline. It was then he decided that he wanted to have a home for youngsters like him.

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(From the story "He Turned A Pub Into A Vicarage," by G. Irving Benson, Melbourne Herald, Melbourne, Australia. The illustration of the former 'Pub' now bearing the sign 'VICARAGE' and under it, 'This Establishment is under entirely NEW MANAGEMENT' is in itself an inspirational part of the story which we hope to publish in full in a coming issue of *The Expositor*, because it is

your opinion the answer to so-called 'gang--
 apades' among the present-day mal-adjust-
 teenagers.---Ed.

Division of Character

Hebrews 13:9; Gen. 39:7-12; John 8:32

W. Foster, 'in his remarkable essay on de-
 sion of Character,' illustrates this trait by
 unusual example:

I have known of a young man who wasted
 two or three years a large patrimony in pro-
 ce revels with a number of worthless com-
 cons calling themselves 'friends,' till his
 means were exhausted, when they of course
 ed him with contempt. Reduced to abso-
 want, he went out of the house with an
 ation to put an end to it all, -- but wander-
 awhile almost unconsciously he came to
 bow of an eminence which overlooked what
 e lately his estates. Here he sat down, and
 ined fixed in thought a number of hours,
 e end of which he sprang from the ground
 a vehement emotion, having formed the
 lution that all the estates should be his
 m; he had formed his plan, too, which he
 an to execute. He was determined to seize
 first opportunity, of however humble a kind,
 ain any money, though it were ever so des-
 ble a trifle, and resolved absolutely not
 end, if he could help it, a farthing of what
 he might obtain. The first thing that drew
 attention was a load of coal on the pave-
 before a house. He offered himself to shov-
 wheel it into the place where it was to be
 ed, and was employed.

e received a few pence for his labor; and
 ed every opportunity which could advance
 plan, without regarding the meanness of
 apation or appearance.

he result, finally, was that he more than re-
 ed his lost possessions, and died an in-
 ate miser.

are what our aims in life make us!

Twilight Call

s 8:31 "How can I, except some one shall
 guide me."

ut in India in the mountains I have heard
 the twilight hour a call from the ridge be-
 d. Away through the stillness comes the
 , and from the ridge above me comes the
 onse. And then I can hear in a moment more
 int call from a far ridge, away up and be-
 d, sounding almost like a distant echo. What
 it mean? It meant that the man close above
 was passing the word from the man below
 the man beyond. The man below could never
 e reached the other man except for the man
 stood on the middle ridge, and passed the
 sage on. Oh friends, there is a man down
 who will never hear the MAN up there,
 ss you and I become the one on the mid-
 ridge. C.A.R.J.

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Let us make known the title and content

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